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LONDON, SATURDAY, MARCH 15, 1913.

[ONE PENNY.]

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THE ANNUAL MEETING will be held on **Saturday, March 15**, at 4 p.m. at **Ullet Road Church Hall**. The REV. J. C. ODGERS will preside.

Simultaneous Collections will be held at all the Churches in the District the following day (Sunday, March 16).

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, March 16.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Brompton, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11, Mr. BARRETT AYRES; 7, Mr. FRED COTTIER.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, Ph.D.
 Essex Church, The Mall, Notting Hill Gate, Sunday School Anniversary, 11, Rev. H. E. B. SPEIGHT, M.A.; 3.15, Scholars' Service, Rev. A. C. HOLDEN, B.A.; 7, Choral Service. "The Daughter of Jairus."
 Finchley, Granville-road, Ballards-lane, 11, Rev. BERTRAM LISTER, M.A.; 6.30, Rev. J. A. PEARSON.
 Forest Gate, Upton-lane, 11, Mr. FRED COTTIER; 6.30, Mr. C. A. PIPER.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. J. A. PEARSON; 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. MORTIMER ROWE.
 Highgate-hill Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH; 6.30, Rev. W. H. ROSE.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. W. G. FOAT, Litt.D., M.A.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Leytonstone, 632, High-road, 6.30, Rev. G. CRITCHLEY's sermon.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 3.15 and 7, Sunday School Anniversary, Rev. T. P. SPEDDING.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D., "The Cross of Christ" will be sung at evening service.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. F. HANKINSON.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. R. W. SORESENSEN; 6.30, Mr. A. J. HEALE.
 University Hall, Gordon-square, W.C., 11.15 and 6.30, Rev. E. G. EVANS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7.
 Woolwich, Carmel Chapel, Anglesea-road, 3, Rev. T. F. M. BROCKWAY.
 ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOLTON, Halliwell-road Free Church, 10.45 and 6.30, Rev. J. ISLAN JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS; Thursday evening, March 20, Special Communion Service at 8 o'clock.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. S. BURROWS.

BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. G. WARD.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.

{ DEAN ROW, 10.45 and
 { STYAL, 6.30, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.

GEE CROSS, 11 and 6.30, Rev. F. H. VAUGHAN-HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. PRIESTLEY PRIME.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Mr. VICTOR MOODY.

HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.

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LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. E. S. RUSSELL, B.A.; 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. W. H. DRUMMOND.

MANCHESTER, Cross-street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. H. ENFIELD DOWSON, B.A.

NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30.

PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.

PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.

SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE.

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CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

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DEATHS.

HOOLE.—On March 8, at Liverpool, the Rev. Douglas Hoole, late of the Unitarian Home Missionary College, Manchester, and Walthamstow, aged 30 years.

MELLOR.—On March 10, at 21, Bath-street, Huddersfield, the Rev. William Mellor, aged 72.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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** * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE Churches of the Puritan tradition are gradually leaving behind them their inherited distrust of special days and seasons. It is quite true that Christianity is an abiding spirit, and when we are perfect we shall be able to do without many of the helps of our spiritual immaturity. But meanwhile we need all the special means of grace which correspond to the deepest cravings of our nature. The hours we spend in meditation beneath the Cross quicken the spirit of sacrifice and the redeeming energies of love in hearts that are always slow to understand. Moreover, there is in the events of Holy Week and Good Friday an overpowering appeal to our affections, a sense of something infinitely moving and gracious done for us, which humbles us in gratitude but which we can never repay. It is natural that these events should have their special days of prayer and remembrance.

* * *

THE European situation, so alarming a week ago, has improved. The Balkan Allies have consented to submit their case to arbitration, and Russia and Austria have come to the sensible understanding that they will withdraw the menace of massed troops from their frontiers. Franco-German relations have also sensibly improved, owing to the absence of any plausible excuse for military fury and the salutary warnings of the money market. As the shouting dies away the quiet voice of a nobler patriotism is making itself heard. As M. Anatole France

told Mr. Harold Spender the other day, this addition of another year of military service comes at a time when France is moving forward with a new energy both in science and industry. "It will be a grave blow," he said, "to all our higher life. . . . The demand for another barrack year from all young Frenchmen, imposed without any exemptions, will draw off the best from every field of life." If this madness is persisted in M. France regards it as the end of French culture.

* * *

THE National Council of Evangelical Free Churches held its annual meeting at Newcastle this week. The Rev. Alexander Connell, who succeeds the Rev. Thomas Mitchell as president, delivered a vigorous address, which was in substance a plea for more independence and power in the spiritual life of the churches. The real difficulty at the present time, he maintained, did not arise from criticism but from the prevailing temper of the life around them. The Churches had been caught in the undertow of a civilisation which, with all its material excellences, is the product of forces that are largely non-Christian. The fact is, he maintained, that the modern world has been creating a new type of life that departs widely from the Christian type, and it is the business of Christianity to assert its independent authority and to mould life after its own pattern.

* * *

In concluding his address Mr. Connell said that he was anything but sombre in his view, anything but dubious about the future. But he was anxious that their minds should be cleansed from an illusion, and that they should not insult a testing moment in their history by triviality or self-complacency. Their task was the

creation of the only kind of Christian personality which was ever likely to bring civilisation to its knees, to exorcise its savage and misguided tempers, and to convey Christian principles and the mastery of Christ to all the centres of power. Such personality they could never create save as they steeped themselves in the life-giving essences of the New Testament revelation.

* * *

At a later session of the Council the Rev. Thomas Yates read a paper on the popular demand for amusement, in which he broke away from the traditional Puritan attitude towards the theatre. He maintained that their mission in regard to amusement was first and last one of education, education in taste, proportion, discrimination, and relation to the whole of life.

"The fact to be faced," he said, "is that not only do people go to the theatre, but our people go, and among our church-going folk the old attitude to the theatre has completely broken down. We are keeping silent about this, but it is time we came out into the open. I will dare to say that I should welcome the time when this National Council Assembly will hear a careful paper or address on some such subject as 'The Tendency of the Modern Drama' or 'The Present Condition of the Stage.'"

* * *

THE proposal to remove the present restrictions on Divinity degrees at Oxford is still in the stormy waters of controversy, and it will meet with strong opposition when it comes before Convocation on April 29. A memorandum, with many influential signatures, has been drawn up in which the proposed Statute is criticised because it fails to secure even a respectful treatment of

Christianity in any thesis which may be submitted for the degree. "It seems to us quite intolerable," the signatories affirm, "that a Christian Faculty should become responsible (as contemplated under the proposed Statute) for conferring these degrees upon the writers of theses which may be wholly antagonistic to the Christian Faith or to some essential part of it."

* * *

To this appeal on behalf of rejection Canon Scott Holland replied in the columns of the *Times* on Monday, and the case for freedom could hardly be put in a more telling form. "Everybody is agreed," he says, "that it is morally impossible to ask a university, which is absolutely open to all, to recognise no theology but that of the Church of England. There is theological work done by its own members in other religious bodies, which it cannot possibly ignore. But what work? And how much of it? Your signatories suggest that it should at least be confined to 'some definite form of Christianity'; but who is to determine what should belong to such a definite form? What is legitimately included? The question will press from the first. Candidates from Manchester College will most certainly offer themselves; they can hardly be refused. It is very easy to conceive of a thesis emerging from the extreme left of Unitarianism, and taking a wholly humanitarian view of Our Lord. Would this be rightfully included in the definite Christian theology required? Would anyone desire to see the University of Oxford employed in deciding such a question? Of course, every position has its own abstract possibilities, and involves its own dangers; but I own that I would far rather run the risk of an abnormal agnostic turning up once in a blue moon than invite the University to enter on the perilous task of determining the undenominational minimum of Christianity by statute. This is why we consider it far more safe and sane to impose no limitations but those of common sense."

* * *

AN important memorial on the subject of educational reform has been signed by a large body of representative men and presented to the Prime Minister. The Memorialists welcome Lord Haldane's recent speech and urge that a comprehensive reform of the National Education, making for the good of the nation as a whole, should be entered upon forthwith. They base their plea upon the opinion that education does not divide, but unites men. "Treated as an affair of the spirit, deeper than political, theological and social differences, it would unite all the spiritual forces of the nation, in a large tolerance and charity, for the protection and nurture of the unfolding spirit and character of each individual child."

CONSTRUCTION.

THE *Constructive Quarterly*, which began its career last week, is the proclamation of a need. It will depend in no small degree upon the depth of insight and the breadth of sympathy which it brings to its task, whether the need is satisfied. At the close of a period of critical research, in which theory has succeeded theory and scholarship has sat in the seat of judgment, men find themselves plunged into a mood of weariness. They are conscious that a great deal which goes by the name of theological learning has little relation to personal faith. They are aware at the same time that nothing can bring back the mental atmosphere of a former age or restore its naïve acquiescence in the traditional attitude to the Bible and the Church. Above everything else they want to believe, and to experience for themselves the power of vital religion in their hearts. They cannot be satisfied with God as an august term in philosophical argument, or with CHRIST as a dim figure in history, bereft of saving power and intimate appeal. Here is the opportunity of the master-builder, who will use every scrap of precious material, which has stood the test of the earthquake and the fire, to make the temple of faith glorious, wherever it has been injured by the ravages of time.

We use the term master-builder advisedly, for it is only lofty spiritual genius which can be equal to the task. But genius often appears in answer to a widespread need, and we can at least give all our strength to encourage the spirit of expectation and to foster the temper of mutual understanding. If we understand it aright this is all that the *Constructive Quarterly* hopes to be able to do at present. It is described as "A Journal of the Faith, Work and Thoughts of Christendom," and it offers an open platform to all forms of positive belief within the corporate life of the Christian Church, an area sufficiently wide for profitable discussion, and yet distinctive enough to secure a common basis of loyalty and sentiment and to keep the discussion within the range of existing facts.

"It recognises," to quote the words of the editorial introduction, "that the obligation to witness to Christ is as wide as Christendom, that the need of that witness is as wide as humanity,

that only a united witness can meet this universal need. The *Quarterly* has no scheme for propagating a system for the unity of Christian Churches. It will therefore have no editorial pronouncements. It offers itself rather as a Forum where the isolated Churches of Christendom may re-introduce themselves to one another through the things that they themselves positively hold to be vital to Christianity. The *Quarterly* invites the free, living, and deliberate statement of actual, operative belief. Two conditions are imposed: First, that the Faith, and Work and Thought of each Communion shall be presented in its absolute integrity including and not avoiding differences; and second, that no attack with polemical animus shall be made on others."

We are aware that to many people this will appear to be a timid and unsatisfactory programme, lacking especially in the unchartered freedom and the stark logical consistency of the "open mind." But the field of operations has been chosen quite deliberately, and the new *Quarterly* must be judged by its competence for its to be something which it never intended to be.

There are two directions in which we look upon its effort with considerable hopefulness. In the first place it represents a new and fruitful attitude in religious discussion. own special task and not by its failure Theology has suffered greatly in the past from its habit of defining by negation. It has contracted in this way a hard polemical temper, and narrowed its own range of vision. For instance, it has been often as deeply concerned to condemn the errors of some other system of thought as to reveal the richness of its own; and the desire to ban or exclude the doctrines of an alien Church has been allowed to usurp the deep spiritual need of finding an adequate language for positive faith. The sterile dulness of English theology, alike on the orthodox and the liberal side, is one result of this unhappy tradition. It lacks most of the qualities of vital energy and keen intuitive insight, which result when the mind grapples at close quarters with the most absorbing facts of experience. A religious journal which seeks to exclude polemical animus and reminds its readers that they are far more deeply concerned with finding a satisfying expression for their own faith than with waging war against the opinions of other people, may have a far-reaching influence for good over the whole area of theological discussion. And then theology will be reborn, and

escaping from the thicket of prejudices which at present surround it, it will win the respect and the alert attention, which men seldom refuse to sincere and noble thought.

Secondly, it is reasonable to hope that out of a real effort on the part of men of positive faith to understand one another, the distinctive qualities of Christianity will emerge into greater prominence. It is the supreme practical need of the hour, if a dismembered Christianity is not to lose its unworldly standards and to be absorbed into a civilisation, which it has failed to inspire and control.

"Civilisation," as the Rev. A. Connell pointed out in his presidential address to the Free Church Council on Tuesday, "can build cities, such as they are, and great ships, and can stretch the lines of commerce to the ends of the earth. It can bring the stir of vital force to all manner of human interests. Civilisation can make war, and then employ the intervals of repose in endeavouring to repair the waste which war has wrought. It can devise yearly more murderous weapons of destruction, and by a kind of insane paradox go on perfecting its parallel ministries of healing. But take it all in all, civilisation, the dominant movement of life about us, which carries all our lives so far on its bosom, has never yet subscribed to the principle that man liveth not by bread alone, but by every word that proceedeth out of the mouth of God, has never acknowledged that it should serve a spiritual ideal, has never admitted the need for reverence and submission to the will of God. In fact, it gives a practical denial to some of those convictions which are the inevitable fruits of the consciousness of God."

In face of dangers and opportunities of this kind wise men will find little satisfaction in attacking one another or winning barren victories on small points of polemical theology. They will draw together in the deep conviction that their first business as Christians is to do the work of CHRIST. The mood of weariness, to which we referred at the beginning of this article, will be a blessing in disguise, if it makes men intimate with their own hearts, and teaches them the wisdom of exchanging the theories, which have been worn threadbare in discussion, for the abiding elements of Christian experience. Those who would attempt the tasks of religious construction, fruitfully for themselves and helpfully for others, must be more familiar with the shadow of the Cross or Golgotha than with the dry light of clever disputation.

LIFE, RELIGION & AFFAIRS.

ATHANASIUS THE MODERNIST.

III.

FUNDAMENTAL in the thought of Athanasius is the distinction between the meaning of Creation and the meaning of Sonship. On this point turns his whole theory of the distinction between Jesus Christ (as the Incarnate Son) and mankind. It is the nature of the Son to be "from the essence of the Father," and co-essential with Him, just as it is the nature of the Father eternally to complete His divinity in the Son. The very idea of perishing or "ceasing to be" is as inapplicable to the Son as it is to the Father.

With created things it is very different. "Out of nothing, without their having had any previous existence, God made all things to exist through His Word" (that is, through the Son). The reference to creation "through the Son" requires no special comment. Unity of nature, in the case of the Father and the Son, involves unity of operation. But the position assigned to the created things is significant. It is the nature of created things to be "from nothing." They are all, in spite of their many degrees of difference, on the same level of existence. They all, as it were, possess the same degree of reality. But above all else he emphasises the fact that every created thing, since it was brought into being out of nothing, is by nature transient, and incapable of permanence *if depending on itself alone*. In effect Athanasius defines a created thing as that which by nature tends to pass out of being.

From this conception of creation he draws a fallacious conclusion; and this conclusion has played a part in some quite recent assumptions made on behalf of the doctrine of the Trinity. God was not always a Creator. He was a Creator only *in posse* before the origination of finite things. This, says Athanasius, must be so, because created things had a beginning, and did not exist in any way before their beginning, and by their nature tend to perish. It is clear that even if we assume the Athanasian view of what is meant by creation, this conclusion does not follow. However transient any particular being is, it is clear that there may be an infinite series of such beings. In other words, God may have been always a Creator. The visible world—or even the visible universe—may have an absolute beginning and an absolute end, while none the less other worlds and other universes may still be produced by the eternally creative Power. There is no occasion, therefore, for falling back on a Trinitarian doctrine in order to avoid the assumption of a "lonely God."

We return, however, to follow the development of the conception of Creation as Athanasius sets it forth in reference to the actual world. If created things, left to themselves, would tend to perish, this is only an abstract view. They are never left to themselves. "The exceeding goodness of the Living God does not grudge anything, much less existence; He desires all to exist as objects for His

goodness." Hence every created thing, animate or inanimate, is permitted to participate in the Divine Nature; otherwise, nothing could remain in existence. This participation is an endowment, additional to that of mere creation, and separable in idea from it; and, like the work of creation, it is effected through the Eternal Son. Thus the downward tendency, belonging to the nature of the created or the finite, is counteracted by the upward tendency of the Divine Life in which all beings participate. Thus alone is produced the unity, harmony, and order of all the multitudinous parts of the universe.

In the case of mankind, it follows that the gulf originally made between "the Son" and "the creatures" becomes much less wide and deep. All men, from the beginning of the human race, share in the Divine Life. There is in us all, as it were, a conscious image or impress of the Wisdom of God which pervades all things—the Wisdom which Athanasius identifies with the Son of God. It is for this reason alone that we are able to become rational and moral beings, and to recognise the Wisdom pervading the cosmos, and to rise to a knowledge of God as the Source of all Being and of ourselves as made in the Image of God. For Athanasius, no man is merely a "creature." He would never have spoken of a "mere man." What later theology marks off as an exclusively supernatural gift is, according to him, inalienable from human nature; it can be impaired but not lost.

Man is thus saved from the metaphysical penalty of the mere created thing—the downward movement to non-existence. But he is not so far saved from the consequences of misusing his own will. The will of man can sway to either side. We float on the sea of life as with the wind, but within limits we can direct our course. The human race began to choose the worse in preference to the better; and in this rejection of the better thing, all the vice and evil of the soul consists. Here again we find that Athanasius lays down certain principles which, *as principles*, are not far from some of the positions reached by modern thought. His historical application of these principles is determined by his acceptance of the legend of the Fall as history. The Fall is to him the great crisis in the history of man—the source of an increasing evil which spreads as a disease spreads.

His view of the condition of man in Paradise is not that of the ordinary evangelical tradition about "unfallen man." Athanasius assumes that in Paradise man led a life, free indeed from pain and sorrow and care, but not perfect, though it involved the *promise* of "incorruption" (perfection) in Heaven. The Fall did not bring bodily death into a world where it was not, but filled death with a dark and terrible significance which it had not before. The full possibilities of humanity were not realised in Paradise. Man was created not perfect, but with a capacity for perfection, and with a destiny to correspond to that capacity. This destiny remains in force as much after the Fall as before.

The consequences of the Fall are summed up by Athanasius in two metaphorical

terms, "Death" and "Corruption." He does not mean mere bodily death, nor even "metaphysical death" or annihilation of the soul. "Conditional" immortality is not a possible belief for Athanasius, who strongly affirms the immortality of the human soul as such, and defends it by argument. The terms in question are probably used to signify that condition into which the soul passes through persistent *rejection of the better*—a condition from which the distinctive characteristics of ethical and spiritual humanity are absent—a life which has ceased to be fully human and in that sense is Death. It has been said that "personified Death" takes the place of the Devil in the Athanasian view of the Atonement.

"It is monstrous," he declares, "to suppose that creatures once made rational, and sharing in the life of the Divine Word, should go to ruin and turn again to the downward path that leads to corruption and death, whether by their own carelessness or the deceitfulness of evil spirits. . . . Otherwise, what is the use of man having been made originally in God's Image? It had been better for him to have been made simply like a brute animal, than for him, once made rational, to live the life of the brutes. . . . God made man for Himself, for a destiny not other than Divine."

S. H. MELLONE.

THE ANTIAJ SCHOOL IN BARODA.

IN the public gardens of Baroda the passer-by beholds, with curiosity, a statue of the Lord Buddha, sitting cross-legged, the emblem of an enduring love that is both placid and profound—that love which, as Bergson hints in one of his noblest passages, may intimate the secret of Creative Evolution itself. His Highness the Gaekwar of Baroda put up this statue, evincing a liberal spirit which would be equally ready to dedicate a bronze to the Lord Christ or to the Sage Confucius. After my day's work was done,* I talked with the Maharajah, whom I had previously met in London. He is a man by himself. With tales of Durbar cross-purposes, and the like, I here have naught to do; I merely speak as I find. The Gaekwar revives memories of the benevolent despots of eighteenth century Europe—Frederick of Prussia and Joseph of Austria, for example—who, in the days of expiring monarchies, bestrewed their kingdoms with proofs of royal wit and wisdom. We ran over educational topics together—improvements in history-teaching; the preservation of folk-lore and folk-ceremonies; the use of the cinematograph, &c. His Highness seizes ideas alertly, discusses eagerly, and sees the froth of humour on the surface of serious themes. He quickly assented when I said a true history of India should embrace the labour of villagers, and the achievements of agriculture. Indeed, his appreciation of

popular types is to be witnessed in the very furniture of his palace. The stately halls, glittering with colour and glass, contain not only statues of feudal warriors, but also of a proletarian woman bearing a pot on her head, a water-carrier, a street musician, and a woman selling vegetables in the market.

Next morning, Mr. A. M. Masani, a Parsi gentleman who acts as His Highness's secretary, offered me a choice either to go and see the Maharajah's jewels and the celebrated gold and silver cannon, or to go and see the Antiaj boarding school; and I voted for the school for Untouchables. The Antiaj people are also known as the Depressed classes, and in India they number fifty millions; fifty millions of menials, shoemakers, sweepers, dirt-removers, and the like; fifty millions whom the respectable castes regard with disdain as Untouchable. The Antiaj school lies amid meadows on the outskirts of the city of Baroda. Its fifty scholars, girls and boys, are maintained and educated entirely at Government expense. Boys apply for admission in larger numbers than can be taken, while persuasion has to be used in the case of the girls. On marriage the girls leave the school, but married boys remain, and are trained as teachers, or as public servants in other spheres. There are three hundred schools for Untouchables in the comparatively small State of Baroda.

Having inspected the dormitories, I repaired to a class-room, where a score of boys stood in a row, clad in pink turbans, white jackets, white dhotis (loose-hanging loin-cloths); their feet bare; their dark-brown features irregular but pleasing. While Mr. Masani and I sat at the table, one of the boys recited in the Gujarati tongue (Mr. Masani interpreting to me) a eulogy of the Gaekwar for opening schools for the Antiaj people. A second boy intoned a similar tribute in a high, shrill voice. A playlet followed. Two boys represented yellow-coated Brahmans. Upon these holy innocents rushed a truculent robber, who tied their wrists together, waved a cudgel, and stripped them of their valuables. The Brahmans reproached him for his evil deeds, warned him of the unhappy consequences, and begged him to amend. He hesitated. It was a conflict of material and spiritual interests. He went out, meditated, returned; and again they pleaded. The robber at length relented. "I was brought up in ignorance and neglect," he said contritely, "I sinned, good fathers, against the light, not knowing the light; but now I shall begin a new life, and profit by your admonitions." So saying, he untied their bonds and restored their property. The Indian soul loves drama, and the educationist will wisely make use of this admirable instinct.

Next there entered a troop of girls, chequered saris covering their brown shoulders, and nose ornaments gleaming bright. They giggled furiously, whereat I greatly rejoiced, for the giggling ceremony showed they felt very much at home. Six small maids stepped round and round, singing verses in praise of the founder of the school. As they ceased a boy arose, and, with eyes closed and hands folded, recited a mantra to

the divine being, Ishwara. Mr. Masani whispered a word to me which caused me to listen with a sort of fascination to the Indian hymn. This hymn is regarded as the monopoly of the high-class Hindus. No Untouchable is thought worthy of uttering its sacred syllables. And here was an Antiaj boy lifting his voice to heaven, and, in shrill simplicity, proclaiming the right of all men to whatever is supreme in poetry and the ideal. Never in my life have I heard anything more inspiring and religious. It was as if the mouth of a child rebuked the vast assembly of the castes of India—ah, and of the world.

In another chamber the boys and teachers gathered for the Homa ceremony, which devoutly opens the labours of the day. The boys knelt, each on a little square board, with backs to the wall, and having in front of them small brass pots containing water. They stretched their hands forward, palm opposite palm, and with a certain monotony of music characteristic of Indian hymns, they besought the blessing of the Most High God. From time to time they dipped fingers in the waterpots and touched head or breast, as if to indicate that religion and industry alike demanded purity of soul and body. They were but boys. Much of the prayer was, no doubt, ritual rather than inward piety. I did not trouble to reckon such psychological discount. My eyes saw only the Untouchables touched by the hand of fraternity, and visibly incorporated into a society which had so long cast them into outer darkness. Before one of the boys there stood a miniature stove, in which sweet-smelling sandal-wood was burning. At frequent moments he poured clarified butter (*ghee*) upon the sandal-wood, and the incense rose.

I write these reminiscences of a morning at the Antiaj school on board the homeward steamer which shears its path through the great sea, arched by the tropical heaven. There is little for the gaze to dwell upon. But I recall, in detailed vividness, as if I saw a picture by Botticelli, the kneeling figures of the boys, and the smoke of the incense which soared upwards and silently told, in its grey wreaths, the message of the Brotherhood now beginning.

F. J. GOULD.

MARCH.

THE astronomers rather muddled up our months when they reformed the calendar. The ancients had made a very sensible arrangement of the matter when they put March at the head of the grand procession of the months, thus making December the tenth month of the old year, January the eleventh, and February the last. To the superficial observer, at least, March is undoubtedly much more suggestive of the beginning of things than the latter half of December, and it would have been still more so if, when the rearrangement had been made, our modern astronomers could only have

* A lesson to Indian lads at Baroda College, before an audience of some 300 persons.

let things alone. When, with their absurdly punctilious regard for trifles, they insisted on cutting eleven days out of the almanac, they muddled up the months and falsified a good many of the ideas with which our poets and painters and proverbialists had taught us to associate them.

"The roaring moon of daffodils," for instance, was a more appropriate designation for March when it began eleven days later, and the month much more frequently "came in like a lion and went out like a lamb" when it began nearly in the middle of February and ended about the middle of our present March. Under the most modern arrangements March is very apt to come in and go out in the gentlest of moods, though somewhere in the month we rarely fail to get stormy, blustery weather, which is generally suggestive of an awakening influence on the whole natural world, both animal and vegetable. It is supposed to facilitate the movement of sap in plants and trees, and to stir up animal and vegetable life in ten thousand forms.

That movement of the sap, by the way, is a very interesting, not to say perplexing subject, about which nobody seems to know very much. We speak of the sap rising in the spring and of its falling in the autumn, and on this assumption gardeners conduct some of their most important operations—planting, watering, manuring and pruning. But hitherto nobody has been able to explain by what natural power it is that the vital fluid supposed to be elaborated by the roots from the soil and moisture below is forced up to the topmost twig of a tall tree; while as to the downward flow of the sap in the autumn, some of those who ought to know best have pronounced it to be all a delusion. The Professor of Botany at Wisconsin University, for instance, a few years ago explicitly declared that there was no such autumn movement. He said that the upward flow in the spring he believed to be a fact, though he was quite unable to suggest any recognised force or combination of forces that could account for it. On the other hand, anyone who will twist a wire round a sappy young tree, tightly enough to obstruct the flow of fluid within, will find that the consequent swelling will show itself not below the ligature, as the Professor's dictum would lead one to expect, but above it. It seems to be altogether a mysterious point in the physiology of plants, and the newest edition of the "Encyclopædia Britannica" does not attempt to explain it.

"March many-weather," "the roaring moon of daffodils," "spring month," "grass month," are among the many appellations that have been applied to this division of the year, and most of them would have been rather more generally appropriate when the month began and ended eleven days earlier than it does now. Blustery winds, dry and penetrating, are, however, more or less characteristic of March, and there can be no doubt that they play an important part in the re-awakening of life, as they most certainly do in the drying and sweetening of the soil in readiness for the operations of

the farmer and the gardener. March can be among the roughest and most ungenial of months. It is not so very many years ago that keen frost was added to other inclemencies, and skating was in full swing in the early part of March on most of the London park lakes. Spring that year was ushered in by a memorable thaw, and a universal outflow of water from housepipes burst by the setting in of February's frost. Such eccentricities are, however, very unusual. March is usually a month of dry air, of parching winds and blinding dust, a peck of which, says the old adage, is worth a king's ransom, so important is it that this, pre-eminently the seed-month of the year, should get the soil into a dry, friable condition for the tender rootlets that are everywhere thrusting down into it. "The drying powers of March winds," says Leigh Hunt, "are simply marvellous, and a very brief spell of them will restore us our field paths in a way that a whole month of winds in January or February would have been unequal to."

Abroad in the fields, the most noticeable fact among the many evidences of re-suscitating nature is the delicious upspringing of the grass. Except when the surface of the soil is locked up in frost, grass grows more or less all the year round—perhaps because so many animals require feeding all the year round—but it is in March, the grass-month, that the summer growth commences, and it is delicious to watch from day to day the intensifying glory of the golden verdure of the meadows under the growing power of the young year's sunbeams. Quite early in the month the golden sheen of the grass-lands is dotted over with the silvery white of the daisy, whose cheery vigour in thus thrusting up its tiny blossoms, right in the van of the year's great floral procession, is no doubt one main reason why it has from time immemorial been so great a favourite with poets and other children—though Chaucer, by the way, found another reason for his admiration:—

To see this flower, how it will go to rest,
For fear of night, so hateth it the darkness.

He has, he tells us, often gone abroad into the fields to see the day's eye open and close. What a child-like delight in nature the Father of English poetry thus reveals! and how striking it is to see the loving poet thus familiar with the fact that there are flowers that sleep, five hundred years before the scientific Darwin announced it to an incredulous world!

But with the opening days of March—especially if we take into account those lost eleven days—flowers multiply beyond all count. Not to mention snowdrops and daffodils, violets and wood-anemones, there are the graceful fritillaries, or snakes-heads as they are popularly called, white and purple, flaunting everywhere on meadow breezes; wood anemones begin to cluster thick over the grassy glades of copse and thicket, and March marigolds and periwinkles, and the stitchwort and primrose are to be found by those who know where to look for them as well as the ethereal blue of the germander speedwell, hardly surpassed in depth and purity of colour

even by the deepest and purest of summer skies. The muskwood, the fumaria, the golden saxifrage and the crowfoot, and a host of others, are all now falling in line in the great floral cavalcade, at the head of which the trumpeting winds are in full blast, and about which feathery songsters are continually mustering in stronger force and more ecstatic chorus. The most sluggish of toads and frogs are now astir, and swamps and ditches are sending up amorous ditties that would be unutterably dismal on a November night, but somehow come in cheerily enough in the general chorus of reviving life on a bright spring afternoon. Even the occasional hiss of a snake—perhaps the most repulsively spiteful and malignant sound in the natural world—comes in not unpleasantly as an evidence of the young year's new vigour and awakening. One cannot but feel that any sign of life is an unquestionable improvement on the stagnation and death of winter, and when, mingled with the croak of the frog and the hiss of the serpent, we listen to the rapturous strains of the golden-crested wren, the rich, triumphant notes of the blackbird, and the rapturous warblings of the skylark, it needs no great gift of imagination to see in the tempestuous tumult of March winds beating through the bare woods, signs of the grim struggle between the death and darkness of the winter and all the reanimated forces of summer. One can enter into the fray and exult in the certainty of victory for life and light over darkness and death, and though it may involve a little self-delusion, it is at this time of year pleasant to think that of the next three main divisions of the year, two of them will be summers. The average temperature of March is about 44 degrees, and the month adds to our daylight just about an hour.

G. F. M.

BOOKS AND REVIEWS.

THE OPEN SECRET. By James Thompson Bixby. Boston: The American Unitarian Society. \$1.25.

"A LITTLE philosophy," said Bacon, "inclineth man's mind to atheism, but profounder philosophy bringeth man's mind back to religion." Mr. Bixby has this "profounder philosophy," and it has caused him to write a helpful and stimulating book which ought to give courage to many a doubting soul loosed from the old theological moorings, and sadly inclining to the belief that science has driven God out of the universe. Mr. Bixby can never, we think, have entertained that idea himself; his faith is too firmly established and his optimism too inherent to be shaken by mere negations. But he knows just where the acid of scepticism is biting into the modern mind, and he supplies the antidote of fearless reasoning, based on a belief which science is actually supporting in the spiritual forces breathing through matter, and daily weaving the web and woof of life in all its manifestations. "It is the soul that constructs the body," he

plainly says, and although he dilates on the complicated mechanism of the universe, the "wheels within wheels" revolving throughout the cosmos as in Ezekiel's wondrous vision, he never forgets that this mechanism is full of pulsating energy, and that it is moulded and quickened by the "interior Artist" who directs the motions of molecules and atoms whether they combine for the formation of crystals or planets. The case for free-will is once more stated in a manner which excludes the idea of determinism, except in a limited degree, and shows that far more depends on the individual will, as the instrument of the mysterious inner Self, than we are always able to realise. The fallaciousness of the idea that "the real sources of sin or crime or unhappiness are outward and material rather than inward and spiritual" is also pointed out, and Mr. Bixby does the cause of progress a real service by laying emphasis on the necessity for remoulding the personal characters of the individuals who make up society before we can look for any permanent good as a result of legislation, social reform, or novel economic doctrines.

THE THREE BLACK STONES, AND OTHER STORIES. By K. E. Cogswell. With Illustrations by Maud Fabian. London: Relfe Bros.

MISS COGSWELL has attempted to reclothe some of the old sweet truths about love, and sympathy, and self-sacrifice in new and fanciful forms for the benefit of young readers, and the result is a collection of really charming stories which tell us a great deal about certain princesses, jesters, good and evil spirits, and wise women in a manner that has a distinct touch of originality. There is one, "The Dark Moon," describing the adventures of a little loving Thought in regions where "there is neither day nor night, minutes nor hours, but time there is counted by the stars," which is obviously an attempt to put into very simple language certain mystical ideas quite easy of assimilation by children whose imaginative powers have not been hopelessly dulled by contact with intensely practical minds. It is very pretty and a little fantastic, and something more beside. We wish the number of people possessing the ability to lift the shades of the prison-house before it closes down on the young soul was larger than it is. The book has some dainty illustrations by the late Maud Fabian, whose life and character are described in a few touching words at the beginning. Miss Cogswell's name will be known to many of our readers, as she was head music mistress at Channing House School for more than three years from its opening day.

THE *Constructive Quarterly*, to which we refer elsewhere, has made an excellent start under the editorship of Mr. McBee and an editorial board of eminent writers at home and abroad (London: Henry Frowde, at the Oxford University Press, price 3s. net; annual subscription, 10s. post free). The first number includes important articles by Professor Du Bose, "A Constructive Treatment of Chris-

tianity," Mr. Wilfred Ward, "Union among Christians," M. Georges Goyau, "The Church of France To-day," Canon Sanday, "The Pacific and the Warlike Ideals," Professor B. W. Bacon, "St. Paul's Message to Religion," and Mr. Arthur Henderson, "Religion and Labour."

WE have received the first number of *Faith and Doubt*, a monthly magazine of discussion, which bears a strong impress of its American origin (The Seminary Press, 21, Paternoster-square, E.C., sixpence net). It is popular in character and contains descriptive sketches with pictures of well-known theologians and the protagonists in some of the famous controversies of the past. Its plan is to discuss crucial problems from opposite points of view, and articles on "What I Believe, and Why," and "What I Doubt, and Why," will be a regular feature of every issue.

AMONG many other good things, in the shape of tales and pictures for children, the March *Young Days* contains some specially charming stories for spring and Easter, entitled "Two Little Snowdrops," "The Runaway Easter Egg," "The Three Butterflies," and "When Dead Trees Blossom," and equally seasonable verses such as "A Rhyme of Spring," and "To a Little Maid." (Essex Hall, 1d.)

PUBLICATIONS RECEIVED.

THE CAMBRIDGE UNIVERSITY PRESS:—Cambridge Bible for Schools and Colleges: A. F. Kirkpatrick, D.D. 2s. 6d. net.

MESSRS. DANIEL, LTD.:—The Problem of Life: Ignatius Singer. 1s. net.

MR. A. C. FIFIELD:—Henrik Ibsen, Poet, Mystic and Moralist: Henry Rose. 2s. 6d. net.

MESSRS. RIDER & SON:—Psychic Control through Self Knowledge: W. B. Kenilworth. 3s. 6d. net. The Secret of Efficiency: Grace Dawson. 1s. net.

MR. T. FISHER UNWIN:—Three Years in the Libyan Desert: J. C. Ewald Falls. 15s. net.

MISCELLANEOUS.

Review of *Theology and Philosophy*, The *Cænobium*.

FOR THE CHILDREN.

AN EARLY EASTERTIDE.

II.

IN this year of early happenings we shall not wait for April before listening for what Browning calls

That word
In the minor third

There is none but the cuckoo knows. We all love to hear this "word"; but if you think about it you will realise that it is not so much the sound itself as the delights associated with it which makes us fond of this herald note of spring.

You have never heard geese praised for the beauty of their voices, yet in some far-away northern lands, where the aurora borealis casts a rosy glow on snow that never once melts the long winter through,

and icy blasts shake the bare trees, there in early April the children, with their keen young ears, announce with joyous faces that they have heard far, far away over the sea a faint but welcome sound. It is the distant trumpet-like "honk, honk, honk," of the geese returning from southern lands with the message that the winter is over, that spring is already on foot and is unlocking the frozen streams and waking the sleeping buds. And the grown-up people hurry out of doors, and, raising a screening hand to their eyes, look out to sea and wait eagerly for the sight which those far-carried sounds herald. Soon they see the welcome geese arrive, not in loose flocks, but in a form like half-opened compasses with the angle in front, or in irregular wavy lines.

That time of rejoicing for the dwellers of the far North is not yet, for some of these very geese are still on British shores, and are picking the aquatic plants that grow on our salt marshes, or nibbling the grass and clover of the sea-board pastures. Such are the Grey-lag Goose and the Bean Goose; others, like the Brent Goose, spend the night on the sea, but coming ashore as the tide goes down find food in the vegetation of the oozy mud flats. True, some of the older geese began to depart in February, and only the younger ones will stay on our coasts till April. No doubt you have often seen some of these grey visitors feeding in fields near the sea, and have supposed they were domestic geese which would go home to the nearest farm for night shelter. They are shy of approach, and the distinguishing marks of their plumage are not easy to learn; but two are known at once by the colour of their feet—the Pink-footed and the Grey-lag Goose. The former obviously owes its name to its feet, and those of the latter are flesh-coloured. All other winter geese that I know of have black or orange legs and feet. The Pink-footed Goose is most likely to abound on the eastern shores of Scotland and England. The White-fronted Goose is an Arctic bird which prefers the Irish coast during our winter. This Arctic-breeding bird is named from the pure white patch on its forehead. It has mainly brownish-grey plumage.

There is an easily recognised winter visitor best looked for with hope of success on waste lands near the sea. It is the Snow-Bunting or White-winged Lark. Both names are rather less than more descriptive, for only its under parts are really white all the year round, and in winter even the wings are partly dark coloured. It may be that it is called the Snow-Bunting because, according to the famous naturalist, Linnæus, it is the only living animal that has been seen 2,000 feet above the line of perpetual snow. In Britain these birds are often seen to flock with larks, and have a pretty trick of suddenly wheeling round as they alight, thus showing in a most marked way the white on wings and tail. Although reckoned as shore birds, be prepared to see them in meadows or on a mountain slope. They are nearly as large as skylarks.

The extraordinary mildness of this winter is causing all sorts of "happenings." People who look for flowers and birds to arrive according to the calendar in White's "Natural History of Selborne,"

or any other book, will find themselves left behind. They will be looking now for those minute crimson hazel blossoms, wholly and permanently overlooked by nine-tenths of the people who go nutting, and without which there would be no hazel nuts. The wee red stars were flaming away before February was over. Little "cabbages" greened early on the hawthorn, and the larch hurried to hang out pink fruit and bright green tassels. The birds felt the same mysterious urging, and, trusting that Dame Nature would provide an early supply of insects and caterpillars for the nestlings yet to be, began to mate earlier than they usually do.

All this means that we must keep wide open eyes and ears, and come to no foregone conclusions, or we may miss the pleasure of hailing some of our earliest spring migrants. The Cuckoo, that bold bird, calls too loudly to be ignored, but the gentler music of the Willow Wren and Wood Wren, the brisk "utick-utack" of the Whinchat, the first soft trial notes of the Blackcap *may*—I dare not say they *will*—be heard in Easter week. It will, perhaps, be less rash to prophesy that the two syllables which are all that the Chiff-chaff knows, and which give him his name, will be heard ringing persistently from the tree tops of his chosen wood. He generally comes early to Cumberland, and takes care to let Cumbrians know it—that is, if they listen to what very small woodland birds tell them. At present many boys and most girls—don't; but how much they lose! Things are improving, however, and some nests which in past days have been ransacked are delightedly watched instead. When a rare bird was reported the men used to go for a gun, now they not infrequently take a camera. Which is the selfish plan? The Chiff-chaffs are the first warblers to reach our shores. They are commonly distributed. But you need not listen for them in wide pastures or the open heath, for they love woods or well-timbered parks. As already said, they know only two notes, exclusive of the alarm-call of "tewy," but these they will repeat from morn to dewy eve, until such time as the duty of providing for family needs causes the singer to bustle busily about the trees seeking for insects. He works with an air of being in a desperate hurry to get the providing done and be free to mount once more to his lofty perch and practise those two notes before he forgets them.

The Wheatear is always an early arrival, therefore we may fully expect to see him this Easter. Unlike our dainty-limbed bustling little Chiff-chaff, this sturdily-built bird avoids trees, and frequents open spaces. Look for it in any rock-strewn or broken country where it can perch on wall or rock and flirt its broad tail up and down, while it keeps an exceedingly sharp look-out for you or any other stranger. It is not very easy to observe closely, for as soon as it knows it is watched it flits from rock to rock, but in the flitting it proclaims itself, for no sooner does it spread its wings than the white rump attracts the eye, and the sharp metallic call-note "chack," which it flings at you as it goes, attracts

your ear; and by these signs combined in one bird you may know a Wheatear. It won't build in March, so you need not do what in my inexperienced days I used to do—spend three-quarters of an hour in the fruitless attempt to make it betray its nest. It builds a most carefully concealed one on the bleak hill-side, but it waits for warm May weather.

EMILY NEWLING.

CORRECTION.—Miss Newling wishes us to correct an error in her contribution to the Children's Column last week. In regard to her remark about the Pintail duck, she says, the legs are *backward*, not forward, and the words "or Longtailed duck" should have been "or *Pheasant* duck," as the Longtailed duck is another bird of different habits.

MEMORIAL NOTICES.

THE REV. WILLIAM MELLOR.

THE Rev. William Mellor, whose death took place on Monday last, March 10, at his residence in Huddersfield, was known to many as a loyal and faithful minister of the Gospel. Amongst his old friends in the Methodist New Connexion Church his name was held in highest honour, whilst amongst those churches of the free spirit to which he devoted the best years of his life, he was equally honoured, although he occupied no high position.

William Mellor was born at Ashton-under-Lyne on November 7, 1840, of staunch Methodist parents. He felt a call to the ministry at a very early age, and was a lay preacher among the Methodists before he was eighteen. He entered the Methodist ministry in 1865, and gave to its service six strenuous years, battling all the time with grave theological doubt and difficulty. He left the Methodist Church in 1873 in a spiritual state, as he himself said, "of mere negation or hopeless interrogation." He became a student under the Home Missionary Board and did special work at the old Owen's College. The influence of Mr. Gaskell, for whom he entertained the profoundest reverence, and of Professor Jevons, coupled with his own reading, especially of S. T. Coleridge, Thomas Carlyle, and James Martineau, cleared his doubts, and helped him to a simple faith, opportunity for the expression of which he found in the churches loyal to the principle of the "Open Trust." His first ministry was at Crewe, where for thirteen years he laboured, fighting many hard battles, the memory of which still lives in the minds of old residents. From Crewe, he passed to Newhall Hill, Birmingham, but then broke down utterly in health; his illness kept him out of active work for two years and more, and left its mark on him till the end. On returning to the ministry he accepted the pulpit at York, and fell once more on troublous times. The cost in health and peace of the battle which he waged at St. Saviours-gate Chapel for the spiritual life is known fully only to those nearest to him. From

York he passed finally to Huddersfield, where, after eight successful years, he retired altogether from regular service. A goodly part of his days of retirement was spent in ministering to the smaller churches in Yorkshire, where his presence and services were eagerly awaited and welcomed. Failing health compelled him to abandon this labour also, and he withdrew patiently to await the end.

For forty years he devoted himself to the service of free religion. He could never use the Unitarian name as a ministerial or denominational designation, feeling ever more and more convinced that the "Free Catholic" position was the only one in harmony with the open trusts of the churches which he served. His loyalty to the open trust was the great loyalty of his life, and from it he never swerved. In everything he was profoundly honest and sincere, counting nothing of value in comparison with fidelity to principle, and at all times willingly sacrificing himself for the sake of what he deemed right and true.

THE REV. DOUGLAS HOOLE.

WE have to record with deep regret the death of the Rev. Douglas Hoole, which took place at Liverpool on Saturday, March 8, at the early age of 30. He was brought up in connection with the Primitive Methodists, became a lay-preacher, and for a time was in charge of a congregation. A change of view brought him into touch with Hope-street Church, and he served as a lay-worker at Garston, 1906-8. After two years' study at the Unitarian Home Missionary College, Mr. Hoole entered the ministry in 1910. He took up his duties at the Truro-road Church, Walthamstow, with great earnestness and refused to heed the first warnings of a serious breakdown in health. Consumption had, however, got a firm hold upon a frail constitution, and he was compelled finally to resign his ministry last year. Mr. Hoole married soon after his settlement, and the deepest sympathy will be felt with his young widow in her bereavement. The funeral took place at Ellesmere Port last Wednesday, the service being conducted by the Rev. H. D. Roberts.

MEETINGS AND GENERAL NEWS.

LIBERAL RELIGIOUS THOUGHT IN FRANCE.

THE ANNIVERSARY OF THE DEATH OF PÈRE HYACINTHE.—PUBLIC MEMORIALS TO HIS INFLUENCE. — THE INTERNATIONAL CONGRESS OF RELIGIOUS LIBERALS.—AN APPEAL ON BEHALF OF PEACE.

THE following account appears in *Les Droits de l'Homme*:—On the first anniversary of the death of Père Hyacinthe Loyson a commemorative service of a very intimate character was held at 110, Rue du Bac, in the room which had been his and where he entered into "the Glory of Death." One day Père Hyacinthe, walk-

ing near Geneva, saw an old woman seated at the road-side, warming herself in the sun. "What are you waiting for?" he asked her. "I am more than 80 years old," she replied, "and I am waiting for the Glory of Death." His son, after reading letters and telegrams from many friends, gave an account of what had been done during the year in memory of the departed. He recalled the placing of a bronze medallion portrait in the Capitol by the Municipality of Rome, and the publication of the "Life of Hyacinthe Loyson," commenced in the *Grande Revue* previous to its appearance in book form. Two monuments are in preparation—the one to be erected in Père-Lachaise, the other at Geneva at the initiative of an international committee.

* *

The Parish Council of l'Oratoire have decided to make the following entry in a book which was instituted on the occasion of the visit of the Queen of Holland to the monument of Coligny, and which so far only contains her signature:—"On February 12, 1912, the Funeral Service of Père Hyacinthe was held in this temple de l'Oratoire. In asking for this consecration of his mortal remains, he did homage to the Reformation and it rendered him this honour. The orchestra played Beethoven's 'On the Death of a Hero' to the congregation consisting of the faithful of all the Churches and of those who, without belonging to a Church, are not without hope. A single palm-branch was laid on the coffin bearing the inscription, 'To the Conqueror from his son.' Pasteur Chas. Wagner spoke of the Patriarch in his family; Pasteur Emile Roberty of the Theistic Christian and M. Gabriel Séailles, in the name of Liberal Thinkers and Liberal Believers, of the apostle of the human conscience. In accordance with the wish of the departed there were assembled at the foot of the pulpit ministers and delegates of various creeds—the Anglican Bishop Ormsby; the Revs. Hiatt, of the American Presbyterian Church; Allen, of the Wesleyan Church; Kibarian, arch-priest of the Armenian Church; Abdel-Hakim, representing Islam; the Abbés Houtin, Claraz, Forcioli, who with one voice and one soul recited with the pastors of l'Oratoire the Lord's Prayer, so that the thought, which inspired the whole life of Père Hyacinthe, was fulfilled: 'The brotherhood of all men under the fatherhood of one God.'"

* *

During the memorial service at the Rue du Bac M. Samuel Cornut said, amongst other things:—"This is the sanctuary of a Spirit of truth. For of all the titles with which the memory of our spiritual father deserves to be honoured, I will only keep this one. One has praised, one can never sufficiently praise his eloquence. He was the married priest, and never was priesthood made greater by a purer, holier union. He was one of those rare Christians who, with his wife, a wife truly worthy of him, went with outstretched hands towards the believers of all churches, the Catholic and the Protestant, and to the Arabs of Syria and Palestine. Thanks to Père Hyacinthe and Mme. Emilie Loyson

the cross appeared to the closed world of Islam as a brotherly sign, not as the standard of Merchants and Conquerors."

* *

L'Evangile et Liberté speaks enthusiastically about the coming to Paris of the International Congress of Liberal Christians. It says that it is time that France takes its turn in receiving the representatives of Progressive Thought. The organising committee has Pasteur Chas. Wagner and Professor Bonet-Maury amongst its members, with Professor John Vienot as general secretary and A. Reyss as treasurer. The committee has published a small volume containing reports of some of the most important addresses given at the Berlin Conference, entitled "Le mouvement religieux contemporain; études de théologie et d'histoire." The aim of the book is to stimulate interest in the coming meetings. A programme is also being issued and will be widely circulated, which fully explains the aims of the Congress. There is evidently a strong desire to make the Congress an important manifestation of Liberal religious thought.

* *

The "Fédération des Eglises Protestantes de France" has issued an appeal in favour of universal peace. While emphasising the rightness of patriotism, it longs for the day when nations shall regard each other with respect and admiration. The coming of such a day must be hastened by resolutions and actions. The Union asks all brethren to unite with it in appealing to rulers and leaders of peoples to let justice prevail instead of selfish motives.

NATIONAL EDUCATION.

A MEMORIAL TO THE PRIME MINISTER.

THE following Memorial urging the Government to undertake a scheme of comprehensive educational reform has been presented to the Prime Minister:—

(1) That your Memorialists rejoice to have Lord Haldane's declaration that the Government feel a deep obligation to grapple at once with the question of National Education. They realise that his speech at Manchester on January 10 raises educational policy to a higher plane, and believe that public opinion can now be roused to a serious consideration of this great problem. They therefore respectfully urge upon you and upon the Government that a comprehensive reform of the National Education, making for the good of the nation as a whole, be entered upon forthwith.

(2) Your Memorialists are of opinion that large measures of social reform require for their full realisation the compelling power of lofty ideals which only a truly national education can inspire. They believe too that all sections of the nation are now more than ever disposed towards effective mutual endeavours to develop the intellectual, moral, and spiritual faculties of each citizen as the surest means of alleviating the present discontents and of securing the stability and prosperity of the country.

(3) Your Memorialists are of opinion

that education does not divide, but unites men. Treated as an affair of the spirit, deeper than political, theological, and social differences, it would unite all the spiritual forces of the nation, in a large tolerance and charity, for the protection and nurture of the unfolding spirit and character of each individual child. Your Memorialists therefore urge that in order to meet the immediate needs of our people the serious concern of all schools should be the inculcation of those fundamental moral qualities upon which the welfare of states depends.

(4) Your Memorialists are of opinion that this country has been slow, as compared with some other nations, in recognising how greatly education increases national strength when it permeates every class of the community and makes for the unity of the nation. They therefore urge that adequate provision for education in all grades, from the primary school to the university, be made in every defined area of the population; that the artificial barriers between grade and grade should be, so far as possible, broken down, and facilities given to every child, whatever his birth or creed, to proceed unhindered to his appropriate development and towards a national ideal of intellectual, spiritual, and vocational efficiency.

(5) In other matters your Memorialists are of opinion that the physical necessities and health of children should be cared for. That smaller classes; a broader curriculum; and more teachers, better trained and better paid, should be the rule in all schools. That in the period of adolescence the State should assume some firmer guardianship of youth, linking up the family with the school and instruction with wage-earning employment, whilst paying due respect to the rights of parents and the interests of employers. And that the provision, where needed, of the requisite premises should be the special care of the State.

Among those who have signed the Memorial are the following:—The Rev. W. C. Bowie, Principal Carpenter, the Rev. H. B. Chapman, Dr. John Clifford, Mr. Edward Clodd, the Head Master of Rugby, Dr. James Drummond, Professor J. J. Findlay, the Head Master of Harrow, Sir George Fordham, Professor F. Granger, Mr. Frederic Harrison, Professor C. H. Herford, Lady Emily Lutyens, Professor J. S. Mackenzie, the Rev. F. B. Meyer, Mr. C. G. Montefiore, Professor J. H. Muirhead, the High Master of the Manchester Grammar School, the Right Hon. Sir F. Pollock, Principal Selbie, the Rev. Morley Stevenson, the Head Master of Repton, Professor E. J. Urwick, and Canon J. M. Wilson.

THE GEORGE JUNIOR REPUBLIC.

THE Rev. F. Hankinson delivered a lecture on "The George Junior Republic" on February 27, to an audience of about fifty people, in the schoolroom attached to the Free Christian Church, Clarence-road, N.W. Mr. R. S. Forman, Warden of the Passmore Edwards Settlement, was in the chair. The lecturer, who has visited the Republic, gave a most complete and interesting account of its foundation and his

tory. It had its origin, as is now fairly well known, in the work of Mr. William George among the hooligans of New York. After several bitter experiences in connection with camps and country holidays, Mr. George came to the conclusion that such proceedings did more harm than good. Both boys and girls tended to take their chief pleasure in law-breaking, while the misguided kindness of his friends, in providing clothes and so on, only produced in the recipients the desire to get all they could, and for as little as possible. Accordingly Mr. George, acting on the principle "Nothing without labour," which is still the motto of the Republic, decided that he would give nothing away, unless it was earned by honest work. He then proceeded to get his boys and girls to investigate and punish orchard thieves, trespassers, &c. Finally, on securing a number of children to stay with him through a whole winter, he allowed them to make and enforce their own laws and regulations. This was the genesis of the Republic, which now is a flourishing institution, one of the things of which America is proudest. There are resident there now about 100 boys and 70 girls, some of them sent by judges and magistrates, others by poor-law authorities; while many are put there and paid for by their own parents, who realise that the methods in vogue there may do for a refractory boy or girl what neither kindness nor severity can achieve at home. Mr. George holds no official position in the Republic. He is simply "Daddy George," the general guide, counsellor, and friend of one and all. The children elect their own president, vice-president, judges (boy and girl), police officers, and so on. They live in homes with foster-mothers in charge. Everyone must work, and he or she earns just what their work is worth, and they pay for everything they have. If a child is industrious and intelligent he soon earns a high wage, and is able to afford better quarters and better food. If he is dull or lazy he must be content with such inferior accommodation as his lower wages can command. If he will not work, or runs away, he is committed to the workhouse. If he breaks laws he is tried, and if found guilty fined or imprisoned. The boys and girls are equal in every respect. All have votes, and this year the vice-president is a girl. Boys and girls alike have to spend a certain number of hours each day in school, and these hours are reckoned as work, and paid for accordingly.

Children are admitted at 14, become citizens at 16, never admitted after 17, generally stay three years, and must leave at 21. The results are amazing: 500 children have passed through the Republic, and only a very small proportion have turned out badly. The girls are in great request as wives among the neighbouring farmers. The boys go into all kinds of trades and professions, and several have done well at Cornell and Harvard Universities.

Each child costs something like £50 a year to keep and to train. Some of the industries are now paying concerns, notably the bakery, which turns out the celebrated Junior Republic ginger wafers, so in this way the boys help to support themselves. The rest of the money comes from parents

and guardians, or from the civic authorities and the State, when it is they who send the child. The State makes grants in aid of the teachers' salaries, and the rest comes from voluntary contributions. The success of this Republic has led to the establishment of many others in America, all of which are equally successful.

England is now following suit, and this spring will see a start made with "The Little Commonwealth" at Flowers Farm, in Dorset, given by Lord Sandwich for the experiment. Mr. George Montagu is responsible for starting the idea in England, and he has secured in Mr. Harold Large a man who may be expected to be in this Commonwealth what Mr. George has been in America. They will start in a small way, and everything will be tried very cautiously at first, and no attempt will be made to press American precedents. We may, however, confidently expect that the application of the same principle, namely, that those qualities in a child which make him go wrong may be so adapted as to make him go right, will lead here, as in America, to the same magnificent results.

THE LATE MR. FREDERICK NETTLEFOLD.

As briefly recorded in our last issue the funeral of Mr. Frederick Nettlefold took place on Friday, March 7. The service at Effra-road Chapel, which was largely attended, was conducted by the Revs. Dr. Cressey and W. Copeland Bowie. Principal Carpenter delivered an address and also officiated at the graveside in Norwood Cemetery. Dr. Carpenter's address was as follows:—

DR. CARPENTER'S ADDRESS.

"Finally, brethren," wrote the Apostle Paul to his friends at Philippi, "whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." These words the wife of Frederick Nettlefold asked him to copy into her quotation-book in the last months of their wedded life. They had shared the joys and the sorrows of all but forty years, and at the end the things that are true and honourable, just, pure, lovely, and of good report, were dearer to them both than ever. There was the central aim of their union, the strength of common aspiration and endeavour; there was the note of recognition that the gifts and privileges, the energies and opportunities of life, are not to be used for selfish ends; they are trusts offered to us in the Providence of God, calls to His service, invitations to work with Him in the making of a world of beauty, truth, and good.

There are rare spirits to whom this is the habitual temper. They live in a sphere of simple steadfastness and generous affection which seems unmarred by the struggles besetting the vehement and undisciplined will. Whatever burdens may fall upon them, they meet with calmness, borne up by a serene, untrembling faith; they are not afraid of responsibilities, for

they recognise that they are girt about with unseen powers which help them to mould the issues of affairs to noble aims; they shape their thoughts and purposes with reference to principles, which, once adopted, they do not lightly lay aside; they are not swayed by the interests of party, or moved either by the approval or the blame of clique or sect; they meet a monitor within which works by judgments beyond the insight of the world; and on that altar they are willing to lay the sacrifices of gain or of repute. But of these, in truth, they never speak. Whatever be the cost, it is paid with silent and ungrudging loyalty; and difficulties are conquered and victories won in the secret colloquies of the soul and God.

To such a spirit, thus ordering his life beneath the Father's eye, we bid to-day our earthly farewells. From his earliest years Frederick Nettlefold was trained in thoughtful allegiance to our household of faith. Under the shadow of St. Paul's he received his first impressions of worship in the venerable chapel in Carter-lane. Passing from school to business at the early age of sixteen, he devoted laborious evenings to the Carter-lane Mission and its schools, and there gained a personal knowledge of the needs and difficulties of the poor which made him ever after so warm a friend of the Domestic Mission and the Sunday School. Wealth came to his abilities and enterprise; it could not make him ostentatious, it only widened his opportunities of helpfulness. In scenes of natural beauty and historic import, in music, art, and literature, he found refreshment of spirit, while the home interests of a large family circle constantly engaged his affections and begot unfailing joy. The birthdays must be duly noted; even year by year the memory of the dead child must never be forgotten; the tenderest sympathy watched over those near and dear to him; and the beloved wife and mother shared every purpose, and lightened every pain.

Counsel and help were, of course, asked of him; he gave them freely. No one was more ready than he to spare time and thought for inconspicuous enterprises for the welfare of the truth that he held dear; no one more loyal to the principles of liberty in the administration of our hereditary trusts. For many years he was the Treasurer of the Sunday School Association; he made it difficult for anyone to follow him, for there was never a deficit while he kept the purse. President of the British and Foreign Association and then of the National Conference, it fell to him to conduct the deliberations of the churches on the scheme of organisation proposed by Dr. Martineau, who had guided him, like so many other thoughtful laymen, through the shocks of criticism to security of faith; and he gave his support as first President to the Provincial Assembly for London and the South Eastern Counties, which emerged from the wreck of more comprehensive plans. Not for him were committees wearisome, or annual meetings tedious, when they promoted the spread of wider and deeper views of religion; and his home was ever open to the minister who spoke for the faith he loved. And through all these years a perpetual stream of gifts flowed forth, often in unknown

ways, in private helpfulness, in denominational support, and for great public objects. He delighted in acts of thoughtful generosity, such as the enrichment of the College Chapel at Oxford with a noble stained-glass window, or the liberation of this chapel from the burden of ground rent. With powers of speech of no mean order, taking his share in the business of a City company, he could easily have attained distinction in public life, but a rare modesty and purity of spirit held him back. An ardent and convinced Liberal, he several times refused to seek election to the House of Commons, lest under the party system he should be unable to maintain his personal integrity; he feared nothing but the loss of simplicity and independence. Time might diminish his activity, it could not abate his interest in the causes to which his life was given. Full of years, with "that which should accompany old age," he lays down the burden of the flesh, and passes from us into the Unseen. Thither, indeed, we cannot follow him now. But those who have not lived for themselves, die unto God. They are not afraid to take their failures, their mistakes, the weaknesses and sins which none knew but themselves, into the presence of the Father; they are ready for His discipline; they welcome His justice; they know that Death is the great revealer, who calls them to mount upon the upward way, and opens the door into more wondrous life. To the prepared and trusting heart he does but say, "Friend, go up higher." And as the larger vision breaks upon the mind, and new hopes bear up the soul, made more clearly conscious of the Father's illimitable love, God whispers to the sorrowing who remain behind that it is expedient even for us that they should go: they have done for us what they could; the Comforter shall here complete their work. Resign we, then, those whom we love to God, sure that he will do for them better than we can ask or think, and may thankfulness and reverence blend all memories and longings into peace.

MIDLAND CHRISTIAN UNION. ANNUAL MEETINGS AT BIRMINGHAM.

THE annual meetings of the Midland Christian Union were held at the Old Meeting Church, Birmingham, on Monday last. At the afternoon session, when a series of interesting addresses was delivered by some of the Pioneer Preachers from the hostel in London, the President, Mr. Byng Kenrick, said the attendances were the best for many years. The business of the Union was taken in the morning, and there was a service at the Old Meeting Church in the evening, with sermon by the Rev. J. E. Stronge, of Kidderminster. Luncheon was served at the Imperial Hotel at noon, and the Lord and Lady Mayoress, Alderman and Mrs. Martineau, were present.

The annual report, which dealt chiefly with the ministerial changes and the condition of the grant-aided churches during the year, was presented by the Rev. A. H. Shelley. The treasurer's statement, submitted by Mr. Worsley, showed grants to the extent of £545 against £740

in the previous year, the reduction being chiefly due to the churches at Whitchurch and Newhall Hill being without ministers.

The President, Mr. Byng Kenrick, in moving the adoption of the reports, referred in kindly terms to the retirement of the Revs. Joseph Wood and Henry Eachus, and then turned to general affairs, stating that the history of the year had many bright features. From the success of the church at Small Heath, he argued that when the right person comes along the right spirit can be called forth anywhere, and he expressed hearty congratulations to all concerned in the work of that church. He did not attach much importance to the falling off at Wolverhampton, which was an inevitable reaction after the excitement of opening a new church had subsided. The driving force, however, was still there, and he hoped the congregation would pull itself together. In regard to finance, he reminded the meeting that there was still something left of the Priestley fund, raised nine years ago to help stipends, and he thought they could pursue their policy for some time longer; but the fund would not last indefinitely, and therefore they should respond to the treasurer's appeal for help. In the course of some further comments, Mr. Kenrick said that while he rejoiced that our tradition of scrupulous sincerity in thought and action generally led to essential truthfulness in thought and action, it carried with it the disadvantage of making the Unitarian a little self-conscious. The sense of responsibility as to intellectual concepts, beliefs, and ideas led to scruples in regard, say, to forms of united worship that were apt to be so magnified as to prevent the individual taking part in worship at all.

The adoption of the reports was seconded by the Rev. J. M. Lloyd Thomas, who spoke of the new tone of buoyancy in the religious world, and expressed his opinion that the despondency was passing, and that better times were ahead of the churches.

The following were elected officers of the Union for the ensuing year:—President, Mr. W. Byng Kenrick; vice-presidents, the Rev. H. Eachus, Mr. J. A. Kenrick, Mr. Geoffrey New, Mr. H. New, Colonel W. H. Talbot, Mr. G. Titterton, and the Rev. Joseph Wood; treasurer, Mr. P. J. Worsley, jun.; secretaries, the Rev. A. H. Shelley and Mr. E. E. Townley; committee, the Rev. J. W. Austin, Mr. W. Cheshire, Mr. J. P. Duffield, Miss E. R. Lee, Mr. Lewis Lloyd, the Rev. J. E. Stronge, the Rev. J. M. Lloyd Thomas, the Rev. I. Wrigley.

The luncheon at the Imperial Hotel was attended by a large number of delegates and visitors. There were four toasts, "The King," "The Lord Mayor and the Lady Mayoress," "The Visitors," responded to by Mr. C. A. Piper, of the Pioneer Preachers, and "The President," proposed by Mr. A. D. Matthews, warden of the Old Meeting Church. Mr. Kenrick mentioned the interesting fact that during the last 40 years the civic chair of Birmingham had been filled for 18 years by men drawn from Unitarian circles. That was more than a coincidence. We should, he said, be far from satisfied if our denominational advancement were the end and only outcome of our effort, and if our faith did not lead us to a broader aspect of civic duty.

The present Lord Mayor, Alderman Ernest Martineau, bore a name honoured throughout their communion, and he followed a line of men in whom service for the community was an almost hereditary instinct.

The Lord Mayor added the interesting fact that 33 mayors had been found from their group of churches since Birmingham received incorporation. Since his Lord Mayoralty began he had seen a good deal of the work of some of the churches, and he judged that in other bodies there was a greater importance attached to denominational work. Perhaps if they had worked along the same lines they might have made their denomination larger and more popular, but he doubted if they would have filled their niche in the world so well if they had. He believed that the every-day work of a great City Council was necessarily part of religion, and should be undertaken in a religious spirit. At the same time, he believed they would do well to study what was being done by the great religious bodies, and to see if they could not bring themselves more into line with them in modernising church work. They were apt to be a little too conservative, a little too shy at advertising themselves, and too bashful to go into the streets and collect the people and bring them into their churches.

THE PIONEER PREACHERS.

At the afternoon conference addresses were delivered by a number of the Pioneer Preachers, who had been invited by the Committee to explain the work of this movement, which has recently passed into the hands of a committee acting under the auspices of the British and Foreign Unitarian Association. With the Preachers were the Rev. T. P. Spedding, missionary agent of the Association, who has charge of the organisation and secretarial work of the movement; and the Rev. E. E. Coleman, who, while the movement was associated with the Rev. R. J. Campbell, acted as tutor. The addresses were apportioned so as to provide a general view of the movement from its inception until the present time. Mr. Stanley Mossop began with a paper on "The Ideal of the Movement from the Point of View of the Founder, the Rev. R. J. Campbell." He spoke of the New Theology controversy, and of Mr. Campbell's realisation of the opportunity for an open-air proclamation of the message of Liberal Christianity. This led to the establishment of an order of Preachers, living and studying together, and undertaking mission work as occasion offered in various parts of the country. Of these activities, their reception, sometimes hostile, and frequently hospitable and successful, Mr. Barrett Ayres spoke in detail. He mentioned that Unitarian ministers had frequently associated themselves with the work of the Preachers while they were under orthodox conditions, and that certain missions that had been established remained under the ministry of the Preachers now that the control had been transferred. Mr. A. J. Heale described the hostel and the home life of the Preachers, the studies that are carried on under the Warden, Dr. Tudor Jones, assisted by Revs. W. D. Robson and A. H. Biggs. His description of the little chapel attached to the hostel, in which daily devotions are con-

ducted, was listened to with marked attention, and some particulars were given of the ministry at three Unitarian Churches in London which are under the care of the Preachers. A fuller description of this work was given by Mr. C. A. Piper, who spoke of the present work and the outlook of the movement. The Rev. T. P. Spedding dealt with the possibilities of fulfilling the ideals of the founder under the new conditions, and his hope that the continuity of the work would be maintained. Referring to a criticism that the Preachers would trench upon the sphere of the regular ministry, he showed that due safeguards had been provided. In case any of the Preachers should wish later to proceed to the full ministry they would pass through one or other of the recognised colleges, and their practical acquaintance with mission work would prove a useful preliminary for the larger work that would then lie before them. The Rev. E. E. Coleman added some personal reminiscences of the work as he had known it since its beginning, and testified to his faith in the splendid future that awaits a mission of the kind. Subsequently the Rev. J. W. Austin, in a generous appreciation of the movement, emphasised the significance of the fact that Liberal Christianity should have produced such a religious movement, with its combination of the propagandist and devotional elements. The President closed the discussion with the hope that the movement would pass safely through the experimental and testing time, and that success would crown the effort.

In the evening, as already stated, a service was held in the Old Meeting Church, the sermon being preached by the Rev. J. E. Stronge, of Kidderminster.

THE LONDON SUNDAY SCHOOL SOCIETY.

THE annual meeting of the London Sunday School Society was held at Essex Hall on Saturday, March 8, the president, Mr. Herbert Gimson, in the chair. The report of the Committee, which was presented by Mr. R. Asquith Wooding, hon. secretary, gave a satisfactory account of the work which is being done in the schools, and made special reference to the course of four lectures on "Life in Palestine when Jesus lived," given by Dr. Estlin Carpenter last October. The report showed a greater number of scholars and teachers on the books than in any year since 1899, and the average attendance has improved. Under the auspices of the Country Holiday Fund no less than 499 scholars were assisted in 1912, and the number of applications has become so great that the Fund will have to be considerably increased if their needs are to be met. The financial statement presented by Miss Amy Withall (treasurer) showed a small deficit on the general account, and referred to the need for increased subscriptions towards the Southend Home Fund. The Chairman, in moving the adoption of the report and balance-sheet, further emphasised the needs of the Home. The motion was seconded by Mr. Ion Pritchard, and supported by Miss E. Hall, Mr. Colyer, the Rev. T. P. Spedding and others, and

carried. The Rev. Charles Roper, of Kilburn, was elected president for the ensuing year, and the officers and committee were re-elected, with the exception of Miss Bredall who retires, the vacancy being filled by Mr. R. Gore. After tea a conference was held, Mr. Herbert Gimson presiding. The Rev. J. Arthur Pearson introduced the question "Are Sunday schools fulfilling their functions?" He pointed out that the original objects of the Sunday school had been largely superseded by better State education, and laid down as the function of the schools the provision of religious training (a) for the young life of their own churches, (b) for the children of the "unchurched." Neither of these needs, he said, would exist if parents themselves saw duly to the religious education of their children. The idea of confining admission to the children of the congregation was continually superseded in practice. Assuming that a welcome was given to all the children who came, this alternative presented itself for their choice of policy—should the schools be kept as undenominational as possible, or should they bring up the children as Unitarians, believing this to be the parents' desire in sending them there? He himself supported the latter view. They desired the children to have the best they could give them, and that best was found for them in their ideas of God, man, and all human relations and duties. The basis of their existence as churches was a distinction which must be faced and explained. In conclusion, Mr. Pearson alluded to the great and ever-present need of more help for the young people, and appealed for a renewal of spirit and more prayerful effort in their common work. A discussion followed in which Messrs. Ion Pritchard, W. T. Colyer, Stephen Noel and H. Titford, and the Rev. T. P. Spedding took part.

MINISTERS' PENSION AND INSURANCE FUND.

THE half-yearly meeting of the Board of Managers was held on Wednesday, 5th inst., the Rev. Dr. Carpenter presiding. The treasurer (Mr. H. Chatfield Clarke) presented the balance-sheet, and the secretary (the Rev. C. J. Street) the annual report for the year 1912. These were adopted and ordered to be printed and circulated among the donors, subscribers, and beneficiary members. The number of beneficiaries to date is 107, of whom six are already in receipt of pensions because their policies have matured, and three receive small annuities, for which special arrangements were made. The sum of £1,244 16s. 4d. has been paid by way of insurance to the representatives of five deceased members since the inauguration of the Fund. The amount paid during 1912, in aid of premiums on policies taken out by the beneficiaries, was the largest on record, viz., £1,016 19s. 7d. The annual subscriptions received during this period were £281 2s. 1d., one of £10 being lost through the death of Mr. John Harrison. Two new beneficiary members were elected, and a conditional promise of assistance in case of retirement was made in another case.

THE SOCIAL MOVEMENT.

THE INTERNATIONAL ASSOCIATION FOR LABOUR LEGISLATION—FATIGUE AND EFFICIENCY—WORKERS' EDUCATIONAL ASSOCIATION.

THE work of this useful society, not perhaps so well known as it deserves to be, continues to increase in utility. The last number of "The World's Labour Laws," the official organ of the British section, announces two interesting departures. The society has moved to larger offices in a more central locality, and is now housed at Queen Anne's Chambers, Broadway, Westminster. Future issues of the journal will contain reviews of books of outstanding importance. The current number deals with two such, "Le droit international ouvrier," by Prof. Ernest Mahaim, of Liège; and "Fatigue and Efficiency," by Josephine Goldmark. By "international labour law" Professor Mahaim means, "that part of international law which regulates the mutual relations of States as regards their national workers. Dealing with the details of the subject, he treats of (1) the attitude of the state towards foreigners employed within its territory; (2) its attitude towards its own subjects working abroad; and (3) the consolidation of industrial law by treaties between two or more States. Of these, perhaps the third will, at the moment, be most interesting, as the idea of an international standard of labour conditions is more and more being advocated and discussed.

* * *

"Fatigue and Efficiency," issued by the Charities Publication Committee of New York, aims at presenting "as a new basis for labour legislation the results of the modern study of fatigue." Modern industry involves a new kind of strain, especially on the nerves, unknown in days when competition and speeding up were less keen than at present. Moreover, it is now a commonplace of social investigation, which many experiments have proved, that high labour efficiency cannot be attained under unduly long hours, too frequent overtime, irregular employment, and the monotony resulting from excessive subdivision of labour. The immediate evils resulting from such conditions are inferior work, and increase of accidents. The deferred results are infant mortality, race degeneration, and a general lowering of moral tone. Although Miss Goldmark's book was in the first instance written for American workers, her survey is quite cosmopolitan and will be of the greatest value to social workers everywhere.

* * *

The Workers' Educational Association, one of the soundest and most hopeful movements of recent times in England, still continues its remarkable success. Although not yet ten years old, it consists of 1,879 federated organisations, almost entirely working-class, and has succeeded in enlisting the support of the best brains in all the Universities of England and Wales. It has 120 University Tutorial classes, with about 3,500 students, engaged in the study of history, economics, political

science, literature, &c. In addition to the more formal tutorial classes, which impose a three years' course of sustained study on their members, the Association undertakes to arrange lectures and study circles for many or few people, for long or short periods, and on every variety of subject. Its monthly journal, "The Highway," the circulation of which is steadily rising, is always full of most interesting matter on educational topics by educational experts, and by people who wish for education for themselves and for others. In the current issue there is a vigorous article on Sir George Newman's last annual report as Chief Medical Officer to the Board, which we wish we had space to reproduce in full.

It will be seen from our advertisement columns that a spring session of the Liberal Christian League is to be held at Bolton during the Easter holidays. Among other speakers the Revs. Stanley Mellor, C. Peach, J. H. Weatherall, and W. Whitaker, are expected to take part in the proceedings.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Brighton.—Last Monday evening a social meeting was held at which a presentation of a purse of gold was made to Mr. Ernest Davey, who is shortly leaving for Canada. High appreciation of his services to the church were expressed by Alderman Wilson, in making the gift, and by Mr. Alfred Ball and the minister, the Rev. Priestley Prime, who also handed him a gift from Mr. Bailey, the organist, with whom he has worked so cordially in the musical service of the church.

Devonport.—The congregation of Christ Church has suffered a great loss by the sudden death, on Monday, March 3, of Mr. Samuel William Wright, who for upwards of four years had ministered at Christ Church. The funeral took place on March 6 at the Devonport Cemetery, and was attended by a large gathering, including representatives of the Technical School, the Three Towns Parliamentary Debating Society, the Independent Labour Party, the Liberal Association, the Civil Engineers of the Dockyard, the Royal Dockyard Orphanage, of which Mr. Wright was for many years secretary, and the Trade and Labour Council. The Rev. A. E. O'Connor represented the Devon Ministers' Conference and the Western Unitarian Union. The Rev. W. H. Burgess conducted the service. On Sunday evening a large congregation assembled at Christ Church for the memorial service.

Dukinfield.—A grand fancy fair was held on March 7 and 8 with the object of raising a sum of at least £350 to meet expenses incidental to the work of the Old Chapel, and to provide a fund for making necessary structural alterations and repairs to the chapel, school, and parsonage. The opening ceremony was performed by Mr. Charles Hawksley, President of the British and Foreign Unitarian Association, on the first day, and by Mr. John Hall Brooks on the second day. Leading

members of nearly every church in the town were in attendance, and gave their cordial help. The two days' effort realised the handsome sum of £540.

Hyde.—The Rev. J. S. Burgess, who is doing a very successful work among the children connected with his Sunday school at Flowery Field, recently gave a "musical lecture" on children and their play at the Mechanics' Hall, which has received considerable attention in the local press. Mr. Burgess is trying to bring back the love of beauty and rhythmical motion, and leading a campaign against those triple evils, vulgarity, ugliness of speech, and awkwardness of movement. He appears to have a peculiar gift of imparting a clear conception of beauty to the very youngest children, and the fifty young people who demonstrated his teaching and aims on this occasion testified, by the grace of their movements and the genuine pleasure which they took in the proceedings, to the success of Mr. Burgess's methods. The lecturer would turn and ask the children from time to time what game or dance they would like to do next, and when something had been agreed upon they would go through the intricacies of an old-world dance, or some quaint game which used to be played on village greens long ago. The children represented only a fourth of the full number who usually attend on "nursery nights" at Mr. Burgess's school. They were a living object-lesson to all present, and provided an unanswerable argument for the lecturer's assertion that it is possible even yet to rescue the lost graces of beauty and refinement from the lumber-room in which they have for so long been locked up and forgotten.

London: Newington Green.—A letter of warm congratulation and affectionate appreciation of his services to the Newington Green Chapel Sunday school, of which he is the superintendent, was recently sent to Mr. L. W. Turner, who has just reached his eightieth year. The letter was signed by 70 teachers, elder scholars, and friends of the school, including Miss Edith Titford, Mr. Ion Pritchard, and Mr. Howard Young. In the letter which he sent in reply, Mr. Turner said:—"If in the course of the last sixty years I have been able to say or do anything that has touched a soul, if the weekly work of the school under my guidance has helped the formation of character in the foundation of love to God and fidelity to Jesus Christ, I thank Him from whom 'all good gifts do proceed...' I have often strongly urged on the teachers the use of the Bible in their Sunday-school work, and I feel impelled to close this letter with an exhortation by St. Paul, who in his first great letter to the Church at Corinth says, 'Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.' May this adjuration inspire us all to continue to work in this corner of God's vineyard where we stand so long as life and strength remain to us."

London: Stratford.—The annual meeting of the congregation of the Unitarian Church was held on Wednesday, March 6, the chair being taken by Mr. Athelstane Tayler, chairman of committee of the London District Unitarian Society, supported by the Rev. J. Arthur Pearson, Messrs. Fred Cottier and Barrett Ayres (Pioneer Preachers), and others. The report showed that the attendances at the Sunday services had been maintained, 14 additional members having joined the church. The Sunday school reported a roll of 168 scholars and 31 teachers and officers.

London: Wandsworth.—The annual general meeting of the Unitarian church was held on Tuesday, March 11, Mr. H. B. Lawford presiding. The reports were presented and adopted, and the officers for the ensuing

year elected. A substantial increase in the membership was reported. On March 2 the Rev. W. G. Tarrant gave an address, "An Answer to the Bishop of London," in connection with the Bishop's statement regarding the "cold grip of Unitarianism." This is being printed, and friends who would care to have copies are requested to communicate with the secretary of the church.

Manchester: Dob-lane Chapel.—A three days' bazaar was held on Thursday, Friday and Saturday, March 6, 7 and 8, for the purpose of helping to raise the sum necessary for the building of a church parlour and minister's vestry, for renovating the organ, decorating the chapel, and for several other alterations and improvements to the property, estimated to cost £1,100. Before the bazaar £415 had been subscribed, and £198 had been received from friends in the country, making a total of £613. The bazaar has realised £454, which, with subscriptions since to hand, bring up the grand total to £1,070. The bazaar was opened by Mr. Charles Hawksley, president of the British and Foreign Unitarian Association, on the first day; by Mr. F. W. Monks, J.P., vice-chairman of the Home Missionary College, on the second day; and by Mr. C. Sidney Jones, M.A., of Liverpool, on the third day; while Mr. George H. Leigh, J.P., Mr. George G. Armstrong, and the Rev. H. Enfield Dowson, B.A., presided in the order given. Over 70 members have been added to the congregational roll during the last few years, a large proportion of whom are young men and women who have been brought up in the Sunday school.

Newbury.—There is a pressing need of a suitable room for week-evening meetings at the old chapel at Newbury, where the Rev. Richard Newell is carrying on an earnest and effective ministry. The needful accommodation can be provided by utilising the large space under the gallery. The necessary alterations and equipment will only cost £50. The small congregation, which is entirely without any resources of wealth, has considerable difficulty in meeting its annual expenses, but it has raised £15 for this purpose. Other friends have contributed over £16, leaving about £18 still to be collected. The scheme has been carefully considered by the committee of the Southern Provincial Assembly, and has their cordial approval. Contributions towards the balance required may be sent to the Rev. R. Newell, Arthur-road, Newbury, or to the Minister of the Assembly, the Rev. W. H. Drummond, 23, Cannon-place, Hampstead. The work cannot be begun until the whole of the money is raised, and it is hoped that there will be a quick response to this very modest appeal.

North and East Lancashire Unitarian Mission.—The annual meeting of the North and East Lancashire Unitarian Mission was held on Saturday, March 1, at the Unitarian Church, Leigh, when members were present from Manchester, Heywood, Bury, Rochdale, and other places. In the afternoon a service was conducted in the chapel by the Rev. A. Cobden Smith, of Colne, the preacher being the Rev. E. Gwilym Evans, of Dukinfield. Subsequently the business meeting was held, when the report and balance-sheet were presented and adopted. The committee records the great loss which the Mission has sustained by the death of its late chairman, Mr. Thomas Harwood, of Bolton, who had been connected with the organisation practically from its inception. The jubilee fund is now closed, and totals £1,919 18s. 3d., including a subscription of £250 from the Chowbent Church. The fund, it is believed, will help to bind the churches together in a warmer feeling of friendship. In the evening a public meeting was held in the chapel, Mr. John Mather in the chair, supported by the Revs. J. J. Wright, E. D. Priestley (of Bury), R. S. Redfern, H. Enfield

Dowson (of Gee Cross), Dr. Jessel (Atherton), and Messrs. Geo. H. Leigh (Monton), and F. W. Monks (Warrington). Dr. Jessel, in the course of an earnest address, defended the position of Unitarianism, and went on to emphasise the duties and obligations which all owe to each other in the community in the present time of industrial unrest. They had a great message for all classes because they taught the brotherhood of man. Salvation by character was an essential part of their religion, and if their belief did not show itself in action they failed. The Rev. H. Enfield Dowson spoke chiefly of the ministry and its support, and appealed for young men to fill the pulpits. He concluded by making a strong appeal for the sustentation fund. Mr. G. H. Leigh and Mr. F. W. Monks also spoke.

Northumberland and Durham Lay Preachers' Union.—The monthly service was held on Monday, March 10, at Newcastle, when the sermon was preached by the plan secretary, Mr. Alfred Rowe. At the meeting afterwards, which was presided over by the Rev. Alfred Hall, the plan for the coming quarter was drawn up. At present there are 21 lay preachers, and during the quarter now closing they will have conducted 71 services at Chopington, Gateshead, Sunderland, and South Shields. A class for theological study meets monthly at the minister's house.

West Bromwich.—On Monday, March 10, a presentation was made at the Lodge-road Unitarian schools to Mr. H. Reeves, who has been church secretary for several years. The gifts were presented by Mr. J. J. Bowater, who was himself the recipient, on Saturday evening, of an enlarged portrait of himself and the members of the Unitarian Dramatic Society, of which he is the president.

NOTES AND JOTTINGS.

THE LIVINGSTONE CENTENARY.

David Livingstone was born a hundred years ago, on March 19, 1813. The facts of his life and the great work which he did, both as missionary and explorer, in opening up the dark Continent are familiar to most people; but it is well to be reminded once more, as Sir Harry Johnston reminds us in his appreciation of Livingstone in the *Cornhill Magazine*, of the heroic efforts made by this great traveller "to show the way to the inquiring white man and induct the backward peoples into the way of life." "His passionate interest in Africa, displayed through those last seven years (1866-73) of toilsome journeys, which were spent in an attempted solution of the Nile problem, was not merely geographical. . . . His main idea in all these musings, traceable through all his journals, his private letters, official despatches, and talks with Stanley, was that the negro had the best chance of peace and improvement under the British ægis. But after Stanley had left him to return to the coast he wrote in his journal the memorable words now inscribed on his tombstone:—'All I can say in my loneliness is, may Heaven's rich blessing come down on everyone—American, English or Turk—who will help to heal this open sore of the world' (the Arab slave-trade)."

* * *

"LIVINGSTONE, by his saintly life," continues Sir Harry Johnston, "his

patience and sweetness of disposition in these later years, his conversance with Swahili, his humour, his acquaintance with not only the Bible but the Koran and the legends of the Arabs, his skill in medicine, won the deep regard and sometimes—where they were worthy of it—the affection of the Arabs, especially the Arabs of Maskat, and not the black, mis-called 'Arabs' of the Zanzibar coast-countries. Equally he conciliated negro tyrants or received the spontaneous homage of the humbler black folk." The writer of this article, himself a famous traveller who has contributed greatly to our knowledge of Africa and the coloured races, first conceived the desire to go out to Africa after reading some of Livingstone's writings. It is doubtful, he says, whether Livingstone's books will ever become obsolete or out of print, "for they are a mine of information to the student of Africa. Each time I re-read them, some fresh fact or allusion arrests my attention and increases my admiration for the writer. He was indeed a modern-minded man, and his interest in Africa was perspicacious."

THE BROWNING LOVE-LETTERS.

The feeling is growing that the Browning love-letters should not be put up for auction if anything can be done to stop it, and suggestions have been made for the prevention of this act of desecration by Mrs. Miller Morrison, who was originally asked to undertake the editing of the letters for publication, Mr. Frederic G. Kenyon, who actually did edit them, and Canon Rawnsley. It ought not to be difficult to raise sufficient money among those who love the memory of the Brownings to acquire the letters, and possibly the other intimate relics to be included in the sale, such as the MSS. of "Asolando" and "Aurora Leigh," for the nation. Canon Rawnsley is of opinion that the Torricella, in Asolo, which was built by Mr. R. W. Barrett Browning on the site chosen by his father, should be the shrine of these priceless treasures. The Torricella is now for sale, at no prohibitive sum, and if Great Britain could give it to the people of Asolo, and place there the letters and other relics of the Brownings, it would be a gracious way of forging another link between the two countries.

A MEMORIAL TO GEORGE GISSING.

It has been felt by some of the many friends and admirers of George Gissing that some permanent memorial of him should be provided. It is proposed that it should take the form of a scholarship for the encouragement of literary studies, and that this should be attached to the University of Manchester, where, under its earlier style of Owens College, his own student days were passed and his first literary distinctions won. The University authorities have signified their cordial assent to this proposal, and it is hoped that the sum raised may be not less than £2,000. Of this £200 has already been promised. Mr. Percy Withers is acting as honorary treasurer, and Mr. Arnold Bennett, Mr. Edward Clodd, Professor

M. E. Sadler, Mr. John Galsworthy, and Professor Oliver Elton are among those who are supporting the scheme.

"THE STEAD HOSTELS."

An appeal is being made for funds for a memorial to Mr. W. T. Stead which bears among its numerous signatures the names of Earl Grey, Mrs. Fawcett, the Bishop of Hereford, the Bishop of Birmingham and Mr. Norman Angell. Believing that the best memorial to a man is one that carries out the spirit of his life, it has been decided by a group of friends and admirers of Mr. Stead to perpetuate the memory of his work by the erection of homes for women-workers, to be called "The Stead Hostels." The need is pressing, for increasing numbers of women are seeking employment in large towns, and those in charge of the Labour Exchanges testify that they often do not know of suitable lodgings for women for whom work is waiting. The first hostel is being arranged for in London, but as Mr. Stead's work was international, and the need is also international, it is hoped that "Stead Hostels" will be erected in many countries.

CLUBS AND CONTINUATION SCHOOLS.

Speaking at the annual conference of the Workers' Educational Association for the North-Western District of England, at Manchester, Professor J. J. Findlay, of the Manchester University, pleaded for the restatement of the problem of the continuation school, not in terms of curricula or lessons, but in terms of expanding human nature. The compulsory system of education for children from five to fourteen could not be repeated for young wage-earners between fourteen and eighteen, who were essentially different beings, with a different outlook, cravings, and ideals. Put the boy with a group of his comrades gathered round an older friend, man or woman, as leader and guide, and almost any subject, any pursuit, would evoke his enthusiasm and develop his powers. The corporate, clubable, social factor was the one essential for natural development, and technical and intellectual training, though important, ought not to usurp its place. There were, however, thousands and thousands of boys and girls who could never be cared for by voluntary effort, and who most needed to be guided and controlled. Neglected in youth they fell back on us, and created the most terrible burden of the State. It was for these that he admitted the necessity of compulsion, some amount of definite control up to the age of 18; but this must be accompanied by interference, not only with the freedom or licence of youth, but with the rights of the employer.

THE UNITED STATES AND SOCIAL REFORM.

President Woodrow Wilson's inaugural address points to the fact that the existence of a social problem has, at last, been discovered by American politicians. President Wilson is a different type of charac-

ter from his immediate predecessors, and we may hope that he will keep in touch with the growing number of disinterested social thinkers and workers who have no sympathy with machine politics, and who wish to do something to alleviate the appalling conditions of industrial America, conditions which are much worse than our own, and, perhaps, than any European industrial country. Many American universities, from Columbia to Los Angeles, are busily engaged in social investigation on scientific lines. Many of the great municipalities are mapping out the whole field in which their social workers are engaged, and gradually tracking down to their causes the social ills which are rampant in the great towns. There is at present in the States an immense interest in social questions, and an immense amount being written about them. President Wilson will do well to consult these corps of social thinkers and workers, who are the most hopeful feature of American public life at present, though the vast majority of people, even in their own country, are little more than aware of their existence. He has made a good step by appointing a Minister of Labour.

BOURNEMOUTH UNITARIAN CHURCH.

A SALE OF WORK, in aid of the funds of the Church, will be held in the Lecture Hall, West Hill-road, on Wednesday, March 26, opening at 3 o'clock. Contributions of money or goods will be gratefully received by Mrs. DAVIS, 2, Milburn-road, Bournemouth West.

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